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SPANISH *yerto* = ITALIAN *erto*,
whence *enertarse*.

In Gröber's *Zeitschrift für romanische Philologie* VI 119, Baist discusses Sp. *yerto* as follows: "Diez E. W. II^b übersetzt das Wort mit 'struppig'; es heisst aber 'starr,' 'erstarrt.' Seiner Herleitung von *hirtus* widerspricht der Diphthong. Vielleicht ist das Adjectiv erst aus dem Verbum *enertarse enyertar* geschlossen und kommt von *iners*." Professor Knapp, in the vocabulary to his Spanish Readings, derives *yerto* from Lat. *erectus*. I have another explanation (partially coinciding, in a certain sense, with that of Professor Knapp) to propose, which seems to me more satisfactory as well for the form as for the meaning, and which I have desired to present somewhat more in detail than was practicable in my recent criticisms of Prof. Knapp's etymologies (cf. MODERN LANGUAGE NOTES, vol. I, pp. 117, 142 ff.).

Just as It. *ergere* (for Lat. *erigere*) has given *erto* 'erect,' 'steep' (i. e. Lat. **ertus* for *erectus*), so Old Sp. *ercer* (= *ergere*, cf. E. W. II^b s. v. *erguir*) gave first **erto*, whence *enertarse*, 'to set one's self erect,' hence 'to grow stiff;' and later, (by the regular Spanish diphthongization of Lat. *ĕ*) *yerto*, 'erect,' 'rigid,' whence *enertarse*.

In this explanation the origin of the forms may be said to be entirely satisfactory; as for the development of the meaning, it appears to me to be equally so. As a matter of fact, in the *Diccionario Universal Español-Latino*, por D. Manuel de Valbuena, Madrid 1822, the definitions of *yerto* are given in the following order: "*derecho*, tieso, inflexible, áspero." In regard to *enertarse*, its meanings are equally amenable to the above explanation. Bouret's dictionary defines the word: "Arrecirse, helarse, quedarse yerto ó en inflexible rigidez glacial." Some of the dictionaries, however, define *enertarse* 'to be inert,' and since Diez does not treat the word, it is probable that he accepted *iners* as its etymology.

I am surprised that this interesting group of words (cf. also Old Provençal *erdre*, etc., Raynouard's *Lexique Roman*; Modern Provençal *erto*, *erze*, Mistral's *Dictionnaire*; Raetian *erti*, Diez E. W. II^a s. v. *erto*) has not been

taken up by Gröber in his most valuable articles on *Vulgärlateinische Substrata romanischer Wörter*, appearing in Wölfflin's *Archiv für lateinische Lexicographie u. Grammatik*, vols. I, II and III.

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A PROPOSED CURRICULUM OF GERMAN READING

In closing my review of Paulsen's "Geschichte des gelehrten Unterrichts in Deutschland" in the February number of the NOTES I promised to sketch a plan for a more thorough study of the German classics in those colleges which have made German an equivalent for one of the ancient languages. A glance at the present state of the question still seems to justify such an attempt.

It is an indisputable fact, that the German courses of our colleges are mainly left to the discretion of the teacher, and hence vary according to his individuality, his tastes, his scientific and pedagogical abilities. The difference in the character of our various institutions, their divers aims and finally the individual freedom of our educational system, seem to demand a variety in these courses and to present obstacles to the introduction of a uniform plan of studies, such as exists in countries where education is in the hands of the government. There are however, a number of American colleges which unite in the undivided aim of giving their students the best practicable course in German, based upon sound principles and approved methods. Various as the latter again may be, I believe an agreement upon common scientific ground to be possible; and it is for the representatives of progressive views that this discussion is especially intended: pedagogical empirics, who treat their "Leibmethode" as an esoteric doctrine or a *nostrum*, are naturally excluded. And no teacher of broad views will find the individual freedom of his choice restricted by an agreement as to a generally acceptable course of German reading. Ignorance alone can pretend that the vast field of classical German literature offers but a small number of texts which may be read. But while the adoption of a more uniform plan of German reading, guided by principles still to be ex-